



A sermō made
by John Chryso-
stome patriarche of
Constantinople, of paci-
ence, of þ end of þ world,
and of þ last iudgemēt.
Wherunto is added an
other Homelic made by
John Brentius of the
vertue of Chrystes re-
surrectiō translated
into Englishe by
Thomas Sāp-
son.

Anno.do.1550.



Grace peace
and mercy from God our
father, and the Lorde Jesus
our Sauour, be with the
beloued Reader
in the Lorde.



Three thynges
there are, whiche
Christ our say-
oure taught con-
cernyng the daye
of iudgemente:
Fyrste to what toyes the fayth-
full shalbe receyued: Secondly
what horryble paynes the vn-
faythfull and wycked shal abid:
Thyrde howe sodayne the com-
myng of that daye shall be. And
of this sodayne commyng he ma-
keth in the gosselles muche and
A.ii. large

Mat. 24.

large mencion, and compareth it
to the coming of the floude, to
the burnyng of Sodō, to a ligh-
tenyng whiche (as it were in the
twicklig of an eye) goeth from y^e
east vnto y^e west, to a thefe y^e cō-
meth on a mannes house in the
nyght tyme, and sayth he, in such
an houre as ye thynke not, vwill the
sonne of manne come, thus not the-
wyng when the day shall be, he
dothe teache no moze but that
sodaynely it wyll come. Thys
thyng he dyd so diligently teach,
forseing that men wolde be slug-
gardes & idle, neither watching
for the daye, nor yet preparinge
them selues to the iudgemente,
therfore he stil cried vwatche vwatche,
both signifying that he wold
not haue vs taken vnwares, and
also teachyng vs that we should
be faythful seruautes in our vo-
cation

cacyon, ministring righteousnes
towards our brethren, and not
become tirauntes and bellye
gods, as they do whiche thynke
not at al of his cōmyng: that we
myght also haue oyle in our lam
pes and oure lampes burnynge,
suche fruites of faithe that men
may se our good workes & glo
ryfie the father whiche is in hea
uen, and so meete the Lorde our
bridegrome in the ayre, to enter
with him into the kyngdome of
heauen. This was one of pen
des of Chrystes teaching concer
nyng this matier. Nowe a man
wolde thinke, that if there hadde
neuer bene any moze spoken of
this thynge, this warning & tea
chyng of Chryst had been suffi
cient to haue made all men be
foze vs, & to make vs also mozte
chiefely whiche are in the latter

A.iii.

endes

endes of the world, circumspect,
watchinge and prepared accor-
dyngly to receyue the Lorde.
But neyther his teachyng, ney-
ther the same doctrine taught by
his Apostles, whiche we reade
and heare euery daye, neyther y
wryting of the olde fathers fro
age to age of this mater, neither
the preching and wryting in this
our tyme, & that moze is though
that all the sygnes and tokens
whiche shoulde go before that
daye are al ready come and pas-
sed, yet can none of all these thin-
ges make vs to watche, and pre-
pare our selues for that daye, so
greate is our synnefull securitie.
What I praye you wyll be the
ende of this our secure and care-
les lyfe and synnyng: forsothe
this, that it shal be rewarded w
the payne due for the contempte
of

of God, that our partes must be
with the tyrannous and fleschlye
seruaunt, and with the sluggish
careles & folysh virgins, which
is in that bitter darkenes where
we shall haue no other there but
wepyng and gnawing of teeth.
This is an vndoubted truth.

The mouthe of the Lorde hath
spoken it. Let all them therfore
that do desyre to be partakers
of the kyngdome of God, pre-
pare them selues, forsake synne,
labour for fayth, and set on fyre
their lampes gyuyng forthe the
frutes of faith, and consyder the
Day of the Lord to be nowe nea-
rer at hande then euer it was,
whē we shall arise, both good,
and bad. Watche therfore. The
which that thou maiest be occa-
sioned y better to do, I gyue vn-
to the (good Reader) translated

A.iiii.

into

Into Engliſhe theſe two litle ſer-
mons, one of Chriſoſtome, whi-
che doth emongest manye other
notable leſſons full ernestly ad-
monyſhe thee of that daye: The
other of John Barentius, whych
teacheth the vertue and effect of
Chriſtes reſurrection. Be thou
therfore (good Reader) by the
reading of theſe once again war-
ned to prepare thy ſelf vnto that
day, & ſo fro henceforth now be-
haue thy ſelf, y when the Lorde
ſhal come þ maiſt be founde vn-
blameable, & ſo able to ſtadde in
his ſight, that thou maieſt en-
ter with him into glozy:

Which graūt vnto vs
all, that Lorde, that
ſhal iudge vs al,
to whom be
glozy for
euer.

A sermon of

John Chrysostome, patri-
arche of Constantynople, of pa-
cience, and þe ende of this world:
of the seconde commynge of the
Lord: & of the euerlasting ioyes
of the iuste, and paines of the

euill. Translated oute of
greke into latin by John

Theophilus, and oute

of Latin into Eng-

lyshe by

C. S.

The life of the iust, trulye, is
excellent. But howe doeth
it flozyshe, but by pacience:
Loue it, my brother, as the mo-
ther of strength. For the psalme
wyter doth admonyshe the say-
ing. Hope thou in the Lorde and kepe psal. 37.

A b.

his

his VVay. And Paul to the ende
that thou mightest kepe this ver-
tue sayth: Tribulacion bringeth pa-
cience. The whiche if thou exers-
cise, thou shalt fynd þe spring of
all goodnesse, whiche is hope,
and hope makeith not a shamed. Holde
the styll in the Lorde, and abyde pacy-
ently upon him. For euen therby
shalt thou verely fynde a thyng
that is not to be highly esteemed.
And he shal geue the thy hertes desire.
What is more blessed then this
man, which, as his owne, hath
the welwyllynge eares, of so
greate a kynge: Who desyret
not to haue the Judge to gyue
eare, and to shewe him fauoure.
My brother, thou arte the work-
ma of vertue. Christ hath hyred
the into his vyneyard. Whyles þe
hast tyme worke goodnes. Giue
eare to Paule whiche sayeth.
What

Vvatsoeuer a man sovveth, that shall
be reape **S**owe in the spirite, that Galat. vi.
thou mayest reape enetlastyng
lyfe. For he y^e soweth in y^e fleshe
shall of the fleshe reape corrup-
tion. And herken vnto an other
admonisher which saith. so vve De. x.
unto the righteousnesse, and reape the
frutes of vveldoing. Be not weery
of thy labour: for there is hope
of haruest, and tyme of gatherig.
For wher as appoynted games
are, there are rewarde: where
battailes, there are honours got-
tē: where fight, there is y^e crown
of vyctorie. Have an eye vnto
these thynges, and harnessse
thy selfe vnto pacyence. Let
hym alwayes sownde in thyne
eares, whiche crieth with y^e sain-
tes. Be strōg, let thine hert be of good Psal. cxvi.
comfort, and vwayte thou styll for the
Lorde. Prepare thy workes: hus-
bonde

bonde thy feelde. Thy lyfe is the
feelde. Take a good matthooke,
I meane the olde and newe tes-
tament: make an hedge aboute
thy grounde with thornes, that
is, with doctryne, prayer, and
fastynge. If þ thou haue thys hedge,
the beaste that is the Deuyll shal
not breake into þ. Till thy soule
as a good vineyarde. And as the
keapers of vineyardes do clap
their handes, and crye out wyth
their voyce, and with suche noy-
ses they dryue away such as do
pyuily lurcke to spoyle them, e-
uen so do þ crye in prayer, make
noyse with singyng of psalmes,
and thou shalt dryue awaye the
euyl best, the foxe, that is to say
the deuyl. Of the whiche beste
the scripture speaketh. Get you the
foxes. &c. Take good heede al-
wayes of the enemye. If he doth
shote

Cantic. 2.

Shote at thy herte with vnlaw-
ful lust, if he with his darte doth
cast his fylthye thoughtes in to
thy mynde, caste forth the agaynste
him the shelde of fayth, turne a- Ephes. vi.
gaynst hym the helmet of hope,
take to thee y sword of y spirite,
whiche is the word of God. And
when thou art so harnessed abid
thine enemye. Be not faynte her
ted in the batell. But in all poin- ii. Cor. ii.
tes be sober, and say, His though-
tes are not vnknoven to us. Be ioy
full alwayes: as it is wyrtten.
Let your softnes be knooven unto all Philip. 4.
men. Let the feare of God lygh-
ten in thy hert. Be not a coward-
lye souldiour, be not fearfull, & a
slowe workmā, fe not from the
crown of victorie. Life is short,
but the iudgement is longe. Lo-
kynge vnto this, speake vnto thyn
owne herte and say with y bles-
sed

Psal. xvi.

i. Reg. xvi.

2 Cor. iiii.

Of the
last daye

fed prophēt. Be stronge, and let thy
hert be of good cōfort, & vvaite thou
styll for the Lorde. Followe Dauid
and with one cast of a stone ouer
throw thyne enemye. The Ang-
gels are aboute the, as the be-
holders of thy lyfe: yue are made
(sayeth he) a gasynge stocke, to the
Vworld, and to the Aungelles, and to
men. If they shall se that thou o-
uercommest, they shall reioyce in
thy good worke, but if they shall
se the to be overcome, they shall
Depart full sad, nether shall they
be able to loke vpon the, but the
Deuils shall mocke the. Therfore
take for thy sworde the feare of
of God. For the feare of God is
a two edged sworde, cuttyng a-
waye all euyl lustes. Take vnto
the therfore alwayes the feare
of God. And remembre continu-
ally that same last daye, whē the
heauens

heauens shalbe destroyed wyth
fire, and y^e elementes shall melte
away with heate, but the earthe
and y^e woorkes that are in it shall
be burnt vp. When the sterres
shall fall downe as leaues. The
Sunne & Moone shall be made
darke, and shall not gyue their
lyght. When the Sonne of God
shalbe openly shewed, and shall
come down from the heauen vp
on the earth, & the powers of the
heauens shall be moued. When
Angelles shall passe hyther and
thyther, y^e sowndes of the trom-
pettes shall come, fire shal burne
before him, and runnyng vp and
downe shall burne vp the whole
worlde. In the compasse aboute
hym shall be a myghtye tempest.
There shalbe earthquakes, and
lyghtninges, such as neuer were
before, nether yet are vnto thys
Day.

ii. Pete. iii.

Luke. xxi.
Mat. 24.

Daye . In so muche that the bes-
rye powers of heauen shall be
smitten wyth great feare. Ther-
foze, my brother, what manner
parsones oughte we to be then?
What feare, what deadly dread
shall come vpon vs? Remembre
howe that the Israelites coulde
not in the wyldernesse abyde the
clowde and darcknesse, and the
voyce of **GOD** speakynge out
of the myddest of the fire, but
caused that he shulde not speake
vnto theym, neyther were they
able to abyde hym, when he yet
hydde moche of his maiesty, yea
though y he neither came down
to them in anger, nor yet spake
angrily vnto them. Gve eare
therfoze my brother, yf they wer
not able to abyde his comynge
whiche comforted theym, when
as neyther the heauens burning
were

Exod . xix.

were destroyed, neither the erth
nor y thynges that are in it were
burned vp, whē there was none
that blew anye suche trumpet,
as that trumpet shal soude, whē
it shal raise vp al them that haue
sleapte sithens the begynnyng
of the world, neither did the fire
burne the world, neither yet hap
pened there thē any of those fear
full thinges whiche shal come.

What shal we do, when he shal
come downe with suche anger &
wzath as is intollerable, & shal
set vpon the seate of his glorie,
and shal call before him y whole
earth fro the rising of the sunne
to the going downe therof: and
from all the endes of the earth,
that he may iudge his people, &
gyue vnto euery one of them ac
cordinge to his woꝝkes. Alas
what maner parsons ought we

B.f.

to

to be, whē me shal stād bpnaked,
a vnclouthed, to be broughte be-
fore his iudgemēt seate. Ah, wo
is me. Where is then our colour-
ed hipocrisie, a where is then þ
might of the fleshe: where is the
beauty which is bothe disceit-
full and vnprofitable: where is
then the swetnes of mans voice:
where becometh then shame-
les and vnshamefaced pratyng:
where is the araye of garmen-
tes: where is thē the pleasure of
synne, which is in dede vncleane
and filthie: where are they then
whiche drinke theyr wyne with
theyr tabours and instrumentes
of musyke and do not loke vpon
the workes of GOD: where is
then the contempt of those men,
whiche do nowe lyue wouthoute
feare: where are then þ fine plea-
sures and nyce tenderesse: all

all things are passed away, and
are dissolved even as the infected
air. Where is then the greedy
desyre of monye and ryches, and
the unmercifulnesse whiche al-
wayes folowethe it: where is
then that cruel pride which doth
horribly hate all mē, and semeth
vnto it selfe to be somewhat:
Where is then the unprofytable
and vayne gloze of men: where
is then myghte, and tyrannye:
where then is kynge: where is
pryncce: where is Duke: where
then are these proude Rulers,
whiche by reason of theyr riches
do contempne God: Then when
they shal perceiue that this was
spoken of them. They meruayled,
they were astonyed, and sodenly caste
downe, feare came vpon them, they are
troubled, feare take the. There shal
be sorowes as are the sorowes

of a womā that trauaileth, they
shalbe tozne in peeces wth a migh-
tie spirite. But where is the wis-
dome of y^e wise & where be their
new inuenciōs: w^{ch} wo to thē.
They are moued oute of their
place, they are caste downe euen
as a droncken man, and all their
wisdomē is swallowed vp.

i. Cor. i.

Where is the wise? Where is y^e scribe?
where is the raker of treasure to-
gether of thys bayne worlde?
My brother, wey with thy selfe
what maner of parsons we shal-
be when we must giue an accōpt
of those thinges whych we haue
Done, as well greate thynges as
small. For vntyll suche tyme as
we haue iustly satisfiēd y^e iuste
iudgemente, in what condiciō
shall we be? And howe carefull
shall we be, that we maye fynde
fauour before him? But what
maner

The euer
lastyng

maner of ioye shal come bpō vs,
whiche are set a parte vpon the ^{ioyes of}
righthād of God: In what case ^{the righ-}
shal we be then, when all y^e sain- ^{teous.}
tes of God shal salute vs: Abra-
ham shal salute the, Isaac, and
Jacob, Moses, Noe, Job, Da-
uid, and all the holy Prophetes,
Apostles, and Martirs: and all
those righteous men which plea-
sed God in the life of their fleche:
and how many shalt thou heare
there, & shalt marvel at their
lyfe, whom a litle before thou de-
sirest but to see: They shal there
come vnto the, being very glad
for thy saluacion. Howe shal we
then be inwardly moued: What
unspeakable ioye shal y^e be, when
the kinge in his gracious good
moode shal saye vnto them that
be on his ryght hande. Come ye
children of my father, & possesse the king

Mat. xxv.

B.iii.

Dome

dom, whiche is prepared for you from
the begynnyng of the worlde. Then
shalte thou my brother receyue
that most glorious kyngdome,
and the princely crowne of glo-
rye of the hande of the Lorde, &
from thence forth shalt thou
raigne with Christ. Then shalt
þe receiue for thine enherytaunce
those euerlastyng goodes which
God hath prepared for the that
loue him. Then euer afterward
shalt thou be without careful-
nes, & without al feare. Consider,
my brother, what it is to raigne
in heuen, for as we said before, þe
shalt receyue þe crowne of glo-
rye at the hand of þe Lord, and shalt
fro thenceforth raigne wth Christ.
Merry with thy selfe my brother,
what a thyng it is alwayes to
behold the face of God. What
a light is in it: The Sunne shall ne-

uer

ner be thy day lyght, (as Esai said) &
the lyght of the Moone shall neuer shine
vnto the: but the Lord God shall be thine
euerlastyng lyght, and thy God shall be
thy glorie. Beholde my brother,
what maner of loyes are layed
vp for them which feare y^e Lord,
and whiche do kepe hys cōmaū-
dementes.

Furthermore cast in thy mind **The de-**
my brother also the destruction **struction**
of synners. When they shall be **and the**
brought before the dreadfull iud- **payne of**
gement seate, with howe great **the cupll**
bashfulnesse shall they be amased **men.**
before the iust iudge, when they
shall not haue one worde to an-
swere. Howe shall they be asha-
med, whē the Lord shall speake
vnto them in his wrath, and in
his anger shall trouble thē, sayig.

Depart from me ye cursed into euer-
lastyng fire, whiche is prepared for the **Mat. xxv.**
Devil and his aungels. Alas, alas, in

B.iiii.

what

what affliction, and perplexitye
shall their spirites be, when all
shall maynely crye out: sayinge.

Psal. ix.

Let the synners be turned into hell, and
all nacyns whiche do forget GOD.

Alas, alas, what a sorowful sōg
shall they syng wyngyng their
handes and sorowynge, whē they
shalbe at the poynte to be ledde
awaye, that they maye be cruel-
ly punished for euer and euer.
Alas, alas, what a place is that,
where there is wepyng & gnaw-
ynge of teeth, whiche is called
Hell, the whiche place the Deuill
him selfe doeth horriblye feare.
Alas what a fyre is that fire of
Hell whiche shalbe neuer quen-
ched oute: Alas, what a poyson
wozme is that that neuer ceas-
eth gnawynge: Alas how gre-
uous are those bitter darkneses
whiche contynue for euer: Alas
what

Esay. 66.

Ezech. xx.

Mark. ix.

What manner of mynysters are
they whiche are appoynted to
haue the ozdrynge of the tozme-
tes, whiche lackynge bothe mer-
cye, and tender hert, do styl spit-
fully vpbzayde and beete: Then
they whiche are punysshed shall
crye strongly vnto the Lord, and
he shal not heare them. The shal
they knowe that al thynges that
were in this lyfe were but vaine
thynges, and transitorie, and the
thynges whiche they thoughte
here to be swete, they fynde that
they are moze bitter the any gal-
oꝝ poyson. Where is then y ple-
sure of the fleshe, which is falsly
so called: For there is no other
pleasure, but to feare the Lord. To feare
For it is y true pleasure, for this the lord
doth in dede fylle the soule as w is true
luste and fatnes. Then shal they pleasure,
Despaire of them selues, and of y
woꝝkes

wozkes which they haue wrou-
ght. Then shal they confesse say-
inge. Just is the iudgement of God.
Haue we herde these thynges, &
wolde we not turne from our e-
uill wozkes. And then it shal no
thyng auaile them. Alas wo is
me, whiche beyng taken w such
synnes, as no man hath done the
lyke, haue synned aboue the nu-
ber of the sande, and am holden
backe of them as if it were with
many yron cheynes. I haue no
hope that I shal loke vp into he-
uen. To whom then shall I flee,
but vnto the thou mercifull: but
vnto the whiche doest not reme-
ber wozonges.

A prayer.

HAue mercy vpon me o God
After thy great mercye, and
accordynge to the multitude of
thy mercyes do away my iniqui-
tie.

He. Wash the me more from my
synnes, and purge me from my psal. 51,
wyckednes: for I knowe myne
iniquitie, and my synne is euer
agaynst me. Agaynst the onely
haue I synned, and I haue done
euill in thy syght. Vnto the do I
flee, for thy great mercy and thy
goodnes. I haue prouoked thee,
and I do flee vnto thee, euen for
thy very gentlenes to be entrea-
ted. I haue call the awaye, and
I flee vnto thee, for thy greate
goodnesse and thy gentlenesse.
And I pray vnto thee, beseeching
thee, that thou wylte turne thy
face from my synnes, and put a-
waye all my mysdedes. Make
in me a cleane herte O God, and
renue a ryght spirite within me,
for thy only names sake. For I
haue nothyng that I shulde of-
fer vnto the, not one good work,
na

Christo-
dom had
no good
workes
to be sa-
ued by.

no cleane herte, but trustynge in
thy mercies I caste my selfe vp-
pon the: That thou wylt worke,
in me repentaunce, so that I fal
not easly agayne into sinne, but
fro this tyme forth I may serue
the in holines and ryghteousnes
all the dayes of my lyfe, forthine
is the kyngdome and Empire
for euer and euer. So be it.

I Beseeche thee my brother
which lokest for these thin-
ges, that thou studie to be
found cleane, and without spot,
in peace. Yf anye euill thoughte
come vnto the, laye hold on this
swoorde: that is to say, thinke vp
on the feare of GOD, and thou
shalte cut downe all the power
of the enemye. Take vnto the al-
so in steade of a trompet y holye
scriptures: for as the trompette
gas

gathereth together the souldy-
ours euen so the holy scriptures
when they crye vnto vs, they ga-
ther together our thoughtes in
the feare of the Lorde. For oure
thoughtes are as souldyours
which do fyght the fielde agaiſt
the enemyes of the kynge. And
agayne. As the trompet that ſou-
deth in the tyme of battayle ſtir-
reth vp the courage of the yonge
men and them that fyght agaiſt
the enemyes, euen so the holye
Scriptures do ſtyre vp thy redy-
nes, vnto that whiche is good, &
make the manly agaynſt euill af-
fections. Therfore my brother,
as muche as thou canſte, compell
thy ſelfe to be often occupied in
them, that they maye gather to-
gether thy thoughtes, which the
enemye doeth ſcater abroad by
his wycked inuencions, ſugge-
ſtinge

tinge vnto the euyl lustes: ey-
ther els some tynes sendyng bp
on thee some troubles: either els
nowe and then ministeryng vnto
thee wealth and securitte. These
thynges he worketh by his ma-
lyce and guyle, to thende that he
myght turne man frō God. For
ofte tynes it chaūceth ꝑ whē he
can not wyne & ouercome a mā
thzough lustes, then afterwarde
he wyll brynge vnto him tempta-
cions, to darcken the mynd, that
he may afterwarde fynde ꝑ same
more apte for his purpose, to the
ende that he may then sowe in to
it suche thynges as he listeth: and
he beginneth sometimes to moue
man to thynke on this wise, and,
as it were, to sweare. That sy-
thens the tyme that I begon to
do good, I haue had verye euyl
lucke. Let vs therfore do euyl ꝑ
good

good may come thereon. Then yf
a man be not found sober, he swa Roma. iii.
loweth him vp, even as he doth
a luyng man. But if he can not
so overcome him, then bringeth
he vnto him welthe and prospe-
rytie, & promoteth him, dzyuing
him thereby into a decreite that is
more greuous and haynouse the
any other affection is. That is,
that he maketh a man proude, &
without feare. This draweth y
mynde into the deepe of fleshlye
pleasures. This maketh the
mouth to blaspheme heuen. For
it is wrytten. They stretch forth
their mouthe agaynst heauen. Psal. 73.
Thys causeth that a man knoweth not
God, that he knoweth not hys
own infirmitie, that he thinketh
not of death and the date of iud-
gement. This is the waye of all
euils. He y delighteth to walke
this

Mat. 7.

this way, that is in the way of
wealth and ease he shall come at
length into the gates of death.
This is the way which y^e lord
speaketh of. Brode and wide is y^e way
that leadeth to destruction. Lo, my
brother, now we hast thou herd for
what cause the enemye doth stu-
dye to brynge vnto vs somtyme
prosperitie, somtymes aduersi-
tye. For as he fyndeth the mans
mynde affected whiche stryuet
agaynst him, even so doeth he wth
his euils appoynte his armye a-
gaynst him. Therfore my bro-
ther be sober and take hede and
gyue thy selfe alwayes to rea-
dyng, that it may teach the, how
thou oughtest to auoide the sna-
res of the enemye, and to obtaine
everlastyng lyfe. For the Rea-
dyng of holy Scriptures doth
make the wandryng wyte to
stande

Stand stedfaste, and doeth gyue
vnto it the knowledge of God.
Hearest thou now (my brother)
that he getteth the knowledge
of God, whiche with an earnest
mynde gyueth diligence to y^e ho-
lye Scriptures? Therefore, my
brother, do not lyghtlye esteeme
thy soule, but be diligent in rea-
dyng, and in prayers: that light
may be gyuen vnto thy mynde, &
thou maiest be made a perfecte
and whole man, wantyng no-
thyng in any poynte. Let other
men glory in keepyng the compa-
ny of great men, of Prynces &
Kynge. But do thou glory be-
fore the Angells of God, spea-
kyng vnto God, and vnto the ho-
lye Goste, by the holy Scriptu-
res. For he that speaketh vnto
the by them, is the holy Goste.
Gyue dyligence therfore y^e thou

continually watche to the read-
dyng of the holy scriptures, and
to prayer. for as often as thou
there through kepest companye
with God, so often are thy soule,
body and spyte sanctified & ha-
lowed. Be sure therfore of thyg,
brother, that when thou happen-
est vpon them thou art halowed.
Gyue diligence therfore & thou
often gyue heede vnto them. And
though thy handes haue no leys-
ure, yet praye in thy mynde. For
blessed Anne the mother of & pro-
phete Samuel, dyd praye & her
lyppes onely dyd moue: and her
prayer entered into the eares of
the Lorde of Sabaoth, and the
thyng that she asked was grai-
ted vnto her. Therfore my bro-
ther, although thy handes be not
at leisure, yet praye in thy mind,
for God heareth also, even them
that

that holde theȝ peace. And yf
thou canst not reade, be then of-
ten in y place where thou maigest
heare, and take profite. for it is
wȝȝten. And if thou seest a man of vnder-
standyng, get thee soone vnto hym,
and let thy foote tread vpon the steppes
of his doores. But this is meete not
onely for the that can not reade,
but that can also. for there are
many whiche do reade, and they
knowe not what they reade.

Ecclesi. 36.

Soherfoze my brother take heed
that thou dyspise not the grace
that is in the, which is gūē vnto
the by the gyfte of Christ, but
take heede, and seke howe thou
maigest please the Lorde, y thou
maigest get vnto thy self y blessed-
nes of his saites: as it is wȝȝten.

Blessed are they whiche searche for his
testimonies, & do seke hi w their whole
herte. Take heed that the enemy

Psalm. 119.

C.ii.

hym

hynde the not, that when thou
shuldest read he make the flouth
full, and cast the into suche busi-
nesses as shall withdraue the,
sayinge: Dispatch thys thyng
fyrst, it is but a lytle thyng, and
then shalte thou reade withoute
anye care. For howe often
putteth he these thynges into thy
mynde, that he maye make thee
chereful vnto the woorkes of thy
handes: But he doth cast al such
thynges into thy mind to y^e ende
that he may withdraue the fro
readyng, and from thy greater
profyte. For the Deuyll when he
seeth a man dysposed vnto rea-
ding, he setteth him selfe against
him with these or other such like
occasions, seakyng if he by anye
meanes may let him. But do not
thou obey vnto him, but be as y^e
herte whiche thyrsteth & desireth
to

to come to the springes of wa-
ters, that is to saye, to the holye
Scriptures, y^e thou mayest drinke
of them, and that they maye re-
freshe thy thirst, which art burnt
with so many affectyons. But
drinke of them which are meete,
and are profytable for thee. As
for example, when God gyueth
the this gyfte that thou vnder-
standest some sayinge, let it not
slippe: but thynke vpon it in thy
mynde, and write it in thy herte,
and so shalt thou alwayes reme-
ber the same. For it is written.

I shall meditate in thy iustifyinges. *Psal. 119.*
And agayne. I haue hydden v^p thy
wordes in my herte, that I should not
syne agaynst thee.

And agayne. Wherewithall shall a
yong man cleuse his waye: euen in hear-
yng thy word. Wel beloued thou
seest that by the remembryng

C. lii.

the

the worde of God, a man doth a-
mende his lyfe. For who is it
whiche is myndefull of the say-
inges of God, and doeth not a-
mende hys waye? Is he not al-
together a castaway & a wretch,
whiche remembreth nothyng at
all, but forgetteth eue those thi-
nges also which he knoweth. To
him y^e is such a one God speaketh.

Psal. 50.

Wherefore dost thou preache my lawes,
& takest my couenaunt in thy mouth.

Mat. xiii.

Mark. xiii.

Luke. viii.

Wherefore he commaundeth that
that shal be taken fro him which
he seemeth to haue. But what

is that thyng whiche is com-
maunded to be taken from hym
whiche he seemeth to haue? euen
faythe: for he calleth hym selfe a

Titus. i.

Christiane, but he denyeth it in
deedes, and is worse then an in-
fydell. Therefore he commaundeth
the holy gooste to be taken from
hym

him whiche he receyued in þ day
of his redempcyō, whiche he ses
meth to haue: so that suche a mā
is lyke a wyne vessell, which runneth
oute by reason of a leake,
wherthzough the wyne is loste:
whiche thyng they that knowe
not, where they see the vessell,
thyncke that it is full: but when
any wyne shoulde be drawē out
of it, then appeareth it vnto all
men that it is emptie. In lyke
maner also such a man when an
accomp̃te shalbe asked of him at
the daye of iudgement, he shalbe
found emptie, and then his wor-
kes shalbe open vnto all men. Of
this sort are they also which shal
saye vnto the kynge at that day.

Lord haue we not propheted, & in thina Mat. vii.
me haue we not done many good dedes?
And when the kynge answereth
he shall saye vnto theym.

C. llii.

Merely

Luke. viii.

Merely I say vnto you, I know you not
Thou seest brother that suche a
one hath nothyng at al. Be thou
therfore myndfull of the worde,
and directe thy way. Take hede
that thou doest not suffer the bir-
des to lyght downe & to eate vp
the seede of the sonne of God.
For he sayd, that the seede is þ word
whiche ye do heare. Hyde therefore
the seede in the furrowes of thy
hert, that is to say, hyde þ word
in the myddest of thy herte, that
thou mayest brynge forth vnto
God some frute in feare. But
when thou readeest, reade diligēt-
ly and earnestly, and handle the
sentence weying it aduisedly: la-
bour not to reade ouer many lea-
ues: but if thou chaunce vpon a-
ny harde thyng, let it not greue
the to read ouer that verse twis
or thrise, tyll thou vnderstande
the

the meanyng and pyth of it.
But when thou preparest thy
selfe to sytte downe to reade, or
elles to heare an other, pray vn-
to God fyrst, saying:

Lord Iesu Chyzt open mine eyes & praye
eyes and the eares of my hearte
that they may heare thy wordes
and vnderstande them: and that
they maye do thy wpll O Lord. psal. 119
For I am a stranger in y^e earth,
hyde not thy commaundementes
from me. But open myne eyes,
I shall beholde the maruaples
of thy law. For in thee o my God
haue I trusted, that thou maiest
gyue lyght vnto my herte.

Yea my brother I besech the
praye so alwayes vnto god that
he wyl gyue lyght vnto thy mid,
and y^e he wyl make opē vnto the
the strength of his wordes: For
manye haue erred trustyng to
their

Roma. i.

their owne wytte, and sayinge
þ they were wyse, they became
fooles, and dyd not vnderstande
the thynges that were wrytten,
and so falling into blasphemies
did perishe. If thou therefore in
thy reading, fynde anye thyng
that is hard to be vnderstanded,
take heed that þ wicked enemye
do not teache the to saye within
thyne owne selfe: it is not so as
that worde speaketh. For howe
shoulde it be so, and on such like
sorte. But if thou beleue god, be
leue his wordes also: & say vnto
the Deuyll. Go behynde me ad-
uersarie: for I knowe thee not.

Mat. xvi.

Psal. xii.

The wordes of the Lorde are pure wor-
des: as the silver whiche from the erthe
is tried, & purified seven times in þ fire.
There is no euell thyng in them
nor doubtful, but all thynges in
them cōtayned are good in their
sighte

Right that are wyse, and al thinges
in them are perfecte to them
that find knowledge. But I am
a foole, & am ignorant, yet I know
that they are wyrtē spirituallly.
For the Apostle sayeth that the
lawe is spirituall. And so loke
thou vp into Heauen and saye.
Lorde I haue beleued thy woꝝ-
des, and saye not agaynst them,
but I trust vnto þ woꝝdes of thy
holý ghost. Therfore saue me
thou O Lorde, that I may fynd
fauour before thee. For I seake
no other thyng but onely that
I maye be saued O mercifull:
that I maye obtayne thy
grace, for thyne is the
kyngdome & mercý
eue for euer
So be it.

A prayer



An Homely
lye of the Resurrection of
Christe, and of the power
and state therof, written in
Latyn by John Bzencle
us, and translated in
to Englyshe by
C. S.

Nowe yf I shal speake
of the Resurrection of
our Lord Iesu Christ,
I desyre you that you
all wyl hearken with suche eares
and myndes, not as bayne men
are wont to gyue to ydle, & now
and then also to hurtefull tales,
whiche do onely seake this, that
they maye be delyghted & waste
the tyme, but with suche eares
and myndes as bety godly men
do

do gyue to hym that entreateth
of the most highe and chiefe ma-
tier of holy relygion, and of oure
perpetual saluactō. For if Chzist
had not rysen agayne, our prea-
chyng hadde been in vayne, as
Paule sayeth, once saythe were
in vayne, the testimonge of the
Apostles of the resurrection of
Chzist were in vayne, the dead
shulde not rylse agayne, we shuld
yet remaine in our synnes: all
they which are fallen a sleape in
Chzist were losse: finally yf that
in this lyfe only we had faith in
Chzist we were the y most miser-
table of all men. Wherefore, most
deere frendes, if euer we dyd care
(as there ought to be none other
so greate a care) to knowe the
thynges that Chzist dyd, y cause
of our saluacion dost most aboue
all thynges enforce vs, that we
well

well do vnderstande the rysing
agayne of Christ from the dead.
We shall first therfore shew that
Christe verely is risen from the
dead, then what profyte, what
glozre, what maiestye, the resur-
rection did bringe to Christ him
selfe. Lastly what profyte, what
health, yea and what happines
hath happened vs, euen vnto vs
I saye, by the resurrection of
Christe. Remember (Paule writ-
teth to Timothe) y^e Iesus Christ
rose agayne from deathe. By
which aduoniciō he doth meane,
that there oughte nothyng a-
monges godly men to be more e-
steamed then the resurrection of
Christe. And y^e I may here take
my begynnynge, not only those
argumentes by which Christ shew-
ed him self aloue vnto his Dis-
ciples after his resurrection, do

wyt

1. Tim. ii.

to witness the resynge agayne of
Christe from the deade, but also
the propheties of the prophetes
which were before the resurrec-
tion of Christ. In the .xv. psalme
he saith. Therefore dyd my herte
reioyce, and my tong was glad,
moreouer my flethe also shal rest
in hope: Because thou wylte not
leauē my soule in hell, neyther
wylte suffre thyne holye one, to
se corruption. And in an other
psalme. The Lorde sayd to my
lorde, set on my ryght hande, un-
tyll I make thyn enemyes a fote
stole vnder thy feete. And that
these be propheties of the resur-
rection of Christe, Peter witness-
eth in his first sermon which he
made vpon wissondaye, as it is
written in the second chapter of
the Actes of y Apostles. To this
agreeth Esaiē. Hys sepulchre
(sayth

(sayth he) shall be glorious: for
it appeareth by the begynnyng
of that chapter (which is the .xi.)
that Esaye in that place doeth
preache of Christ, and Paule ap-
proueth the same in the .xv. chap-
ter to the Romayns. And againe
Esay sayeth in the .liii. chapter.
After that he hath offered hys
lyfe for synne he shall see long las-
tyng seede, and the wyll of the
Lorde shall be ruled in his hande.
For because that his soule hath
labored, he shall see, and be satis-
ficed. And that the prophete
in this place doeth preache of
Christe thou shalt playnely per-
ceyue, by the .viii. chapter of the
Actes of the Apostles. But what
neede any more? Whersoever
prophetes do preach of the ever
lastyng kyngdome of Christe,
there also do they preache of the
resur,

resurrection of Christ. For Christ
coude not haue obtayned an e-
uerlastyng kyngdom, excepte he
had rysen from death into y glo-
ry of his father. Now, Christ
also himselfe did oftē, and much
befoze his deathe, pꝛophecy of
his resurrection from death.

Destroye (sayth he) this temple,
and in thzee dayes wyll I rayse
it vp agayne. And agayne: as Jo-
nas was in y belly of the whale
thzee dayes, and thze nightes, so
shal the sonne of manne be in the
herte of the earth, thzee dayes, &
thzee nightes. And agayne. The
Sonne of man must suffre many
thynges, & be repꝛoued of the el-
ders, & chiefe pꝛiestes, & scribes,
and be slayne, and the thyrde day
ryse agayne. Agayne: It is writ-
ten, I shall smyte the shepeherd,
and the shepe of the Roocke shal

be scattered abroad ^{D.i.} and after ^{be}
that

that I am ryſen, I wyll go into
Galile before you. But what do
I: The thinges whiche Chriſte
before his death preached of his
reſurrection, be muche more kno
wen by the hſtories of the goſ
pels then that the ſame nede in
this place with many wordes to
be repeted. But theſe are prophe
cies of the reſurrection, before
that it was done. But after that
it was done, there was no mat
ter or occaſion let paſſe, in which
Chriſt did not playnly witneſſe,
that he was in deede ryſen from
the deade. Theſe we ſhall nowe
paſſe ouer, for bicauſe þ in our en
treating of þ Hiſtorie of the goſ
pell, they are handeled at large,
ſauing that we wyll adde thys
herunto, that the Apoſtles were
chiefely ordeyned for this pur
poſe

pose, that they shoulde wytnesse
the resurrection of Christ. Where
fore (saith Peter) of these men *Actes. i.*
whiche haue companied wyth
vs all the tyme that the Lorde
Jesu hadde his conuersation a-
monge vs, beginning at the bap-
tisme of John, vnto that same
daye that he was taken vp from
vs, must one be ordeyned to bee
a wytnes wyth vs of hys resur-
rection. And agayne. Hym God
raysed vp the thirde day and shew-
ed hym openly, not vnto all the
people, but vnto vs wytnesses,
chosen before of God for y same
entent, whiche dyd eate & drinke
with hym, after that he rose fro
death. Briefly as the prophecies
of the prophetes concernyng the
resurrection of Christe, are the
moste true sothe sayinges of the
holy ghoste, so is there nothyng

Actum. x.
D. ii. more

more certayne, then that Christe
verely is risen from the dead, es
uen in dede . Wherof we shall
speake more herafter. Nowe let
vs see what he hath gotten by
his Resurrection. Christ truly is
not risen from death in such sort
as that dead man whiche by the
touchynge of the carkais of the
pꝛophet Eliseus reuyued, to dye
agayn, neither yet as y son of the
wydowe, neither as Lazarus y
had lien. iiii. dayes in his graue,
neither as Dorcas in Joppa,
were called agayne to lyfe. For
these verely were raysed from
deth, but ito this cozporal life to
die agayne. But Christ rysen frō
death (as Paule sayeth) dieth no
more, death hath no more power
ouer him. And agayne: he raised
hym bp from deth now no more
to retorne to cozruption . And
that

4 Reg. xiii

Luke . vii.
John. xi.

Actes. ix.

Actes. xiii

that I maye comprehend all in
one worde, Christe by his resur-
rection entered into his glozve.

For he sayth in Luke. Doughte Luk. xliii.
not Christ to haue suffered these
thiges and to enter into his gloz-
ve. Here therfore we must trye

out what the glozve of Christ is. The gloz-
ve of
Christe.
First truely the glozve of Christe
is, that he is the Sonne of God.

Into this glozve therfore he en-
tered by his resurrectiō, that is,
he proued by his resurrection y
he was in deede the Sonne of
god. He is declared (saith Paul) Roma. i.
to be the sonne of god in power,
after the spirit, that sanctifieth,
sence the time that Iesus Christ
our Lorde rose agayne frome
death. And this glozve is greater
then that it can worthly be ex-
pressed with wordes. Wherefore
we shall touche the other partes

D.iii. of

of his gloze, and maiestye. Se-
condlye the gloze of Chriſte is
that he is, of y same blessednes,
maiesty, and almightie power w
God his father. Wherefoze into
this gloze also he entred in by
his resurrection. Sit (saith the
father) on my right hande, untill
I make thyne enemyes thy fote-
stole. Furthermore, the gloze of
Chriſte is that all thynges are
subiecte vnto him, y he is Lorde
of heauen and earth, and Judge
of the lyuyng and of the deade.
This maiestye Chriſte receyued
by his resurrection. God hath ex-
alted him (sayth Paule) on hye,
and gyuen him a name which is
aboue all names, that in y name
of Iesus euerie knye shuld bowe,
bothe of thynges in heauen, and
thynges in earth, and thynges
vnder the earth. And agayne.

Chriſt

Christ therfore dyed and rose a-
gayne, & reuiued, that he myght Rom xliii.
be Lorde ouer dead and quicke.
And agayne. he hath appoynted Actes. xvi.
a daye in the which he wil iudge
the worlde by that man by whō
he hath appoynted, and hath of-
fered faith vnto all men, after y
he had rayled hym from death.
But who canne eyther by thyn-
kyng conceiue, ether els by wor-
des, I saye not expresse, but no
more but somewhat touche al the
partes of that glorie & maiestie,
whiche Christ by his resurrectiō
did receyue: wherfore lettynge
passe this parte of the sermon, &
cōmending it rather vnto faith,
then shewyng it vnto mans rea-
son, we shall come to thys y we
put forth in the thzed place, and
whiche is most of all to be consi-
dered of vs and with greate stu-

D. liii.

Dye

Our pro-
fite by
Christes
death.

Dye to be searched for, that is to
saye, what profyte, what healthe
or happynes the resurrection of
Christ hath brought vnto vs. And for
bycause that now we
are come to speake of the chiefe
poynte of relygion, yea and of y^e
matier of our whole saluacyon,
we wyl not byrnye forth many
dreames, but wyl gather places
of the holy scripture, by whiche
we shal shewe that the resurrec-
tion of Christ is our very and e-
uerlastyng saluacyon. And fyrste
of the profyt of the resurrection
of Christ there is nothyng in the
scriptures more thorte, & cleare,
then that Paule writeth to the
Romaines, saying: He was de-
lyuered for our synnes, and was
raysed agayne for oure iustifica-
cion. For as the death of Christe
hath purged oure synnes, and
hath

Rom. iiii,

hath brought to passe, that oure
synnes are forgyuen vs of God
for Chyestes sake, so the Resur-
rection of Chyiste, hath brought
vnto vs ryghteousnes, and hath
brought to passe that as manye
as beleue in Chyist, may be este-
med before God euen righteous
for Chyestes sake. They truly are
called blessed, whose iniquitie is
forgyuen, and whose synnes are
couered, but oure synnes are not
couered but with true and per-
fecte righteousness. And we for-
asmuche as pertaineth vnto our
nature, are so far from perfecte
rightwisnes, as the heuen is fro
the earth. For albeit that manye
haue a cyuile honesty and righte-
ousnes, yet do they want in the-
selues the true & perfect righte-
ousnes. Therefore Chyiste rose
agayne from death to this ende,
that

that as by his death he hath ob-
tained, that God the father for-
giueth vs our synnes, and is be-
come fauourable vnto vs, so by
his resurrectiō he shuld obtaine,
that God shuld impute vnto vs
all the righteousness of Christ, &
that he shoulde not otherwyle
iudge of vs, then as if we by our
workes had perfectly fultylled
all righteousness. Whiche spars
red not (sayth he) his own sonne,
but gaue him for vs all, howe
can it be, that with him he shuld
not giue vs al thinges also: for
vnto Christ belongeth true and
perfecte ryghtwisnes. Serenge
therfore that, Christ is giuen vn-
to death for vs, and is giuen vn-
to vs by hys Resurrection, it is
playne also that by his resurrec-
tion his rightwisnes is so giue
vnto vs that we may gloze of it
as

Rom. viii.

as of our obone, and we may set
it not, so muche against the accu-
synges of our synnes, as against
the gates of hell. Peter sayeth,
that baptisme saueth vs, not the
puttyng away of the fylthe of
the fleshe, but the promyse or co-
nenaunte of a good conscience
towards God, by the resurrec-
tion of Jesus Christ. For as for
vs, whether we consider our syn-
nes or the ryghtwysnes of oure
fleshe, we haue an euil cōscience,
and we do knowe that we are
gyltye of euerlastyng damnacy-
on: for oure synnes verelye, be-
cause they do dyrectlye fyghte a-
gaynst the wyl and law of God:
for our ryghtwysnesse also, by-
cause our tightwisnes is bothe
imperfect & vnpure. But a good
conscience (sayethe Peter) is
wroughte in vs, by the resurrec-
tion

i. Peter. iii.

tion of Chyſte. Howe: bycauſe
God knytreth himſelfe vnto vs
by a couenaunt, and ſtricketh vp
a bargayne in maner wyth hys
hand with vs, by the reſurrectiō
of hys Sonne, that he wyll for
Chyſte his ſonnes ſake, knowe
and iudge vs perfectlye righte-
ous, and make vs ſaued. If the
conſcience do know theſe thyn-
ges by faith, what can be better
then it: what more quiet, & euen
in the myddes of death, yea in y
horryble iudgmēt of God, what
more ſecure: Herto belongeth it
that Peter alſo in an other place
ſayth. Blessed be God, which ac-
cording to his abundant mercy,
begat vs agayne vnto a lyuelye
hope. By what: it foloweth: by y,
that Jeſus Chyſte roſe agayne
from deathe. But what is that
lyuely hope, into the whiche the
re:

1. Peter. i.

resurrectiō of Christ hath begot
ten vs agayne: forsothe this it
is: that God hath giuen vnto vs
by the resurrection of Christe, y
true, whole, and perfecte ryght-
wisnes, whiche Christ the sonne
of God, hath, that by it we shuld
obtaine an immortall, vndefy-
led, and an enheritaunce that pe-
risheth not, euen in heuen. What
could therfore happen vnto vs
more profitable, yea or els more
necessarie then y resurrection of
Christ. And true it is that Paul *i. Cor. xv.*
saith. If Christ be not risen, you
are yet in your sinnes. But now
he is risen agayne: We are not
onely therfore deliuered fro our
synnes as many of vs as beleue
in him, but also the same ryght-
wisnes whiche he hath is im-
puted also vnto vs, perfecte and
on euery side sufficiently perfor-
med.

med. furthermoze the resurrec-
tion of Chyſte hath brought vn-
to vs not only oure victoꝝy ouer
afflyctiōs, and Death, but also
oure owne resurrection frō deth
into lyfe, and everlaſtyng bleſ-
ſedneſſe. Chyſt (ſayth Paule) is
riſen from the dead and become
the fyrſt fruiteſ of them ū ſlepe.
foꝝ by a mā came death, and by
a man came the reſurrection of ū
deade. foꝝ as by Adam al do die,
euen ſo by Chyſte ſhall all be
made alꝝue. foꝝ, to the ende that
we maye rightly vnderſtand the
benefite of Chyſte, we muſt not
conſyder and beholde Chyſt by
his outwarde body only, that is
to ſay, by one parte of hys oꝝ one
member only, but by his whole
and perfecte ſpiritual body. foꝝ
ſo doth Paule teache ū Chyſte
is to be conſidered of vs, whē he
wꝝyteth

...to the Ephesians, saying:

Ephes. 6

He hath made hi aboue all thinges the heade of the congregacyon, whiche is his body. Therefore as the whole bodye of man is made of the heade and manye members, so whole Christe is made (forasmuche as now we serueneth for our purpose) of his own person as the heade, and of all them that belue in him as of diuerse members. But now we, when as it is playne, that Christe the heade is risen from the dead, how coulde it be, that he shoulde not drawe also with him selfe al his members from death, unto lyfe, and resurrection? Shuld y head rise, and leaue behynde hym, the hande or the fote, yea or so much as the lytle fynger? Christ (thou wylt say) dyd rise alone, bicause no man ascended into heauen, but

but he whiche descended. Verge
wel, he rose alone: but this must
be added, that he also dyd rylse
whole. Whole Christ is, y head,
with his members. Whither so
euer therfore the heade is come,
euen thither also are the mēbres
comen. And who are the true
mēbers of Christe, but they that
beleue i him: Do you not know,
sayth Paule, that youre bodyes
are the membres of Christ: And
agayne: We are members of the
same body, of hys fleshe, and of
his bones. It is therfore many-
fest, that as manye as beleue in
Christe, are risen togither wyth
Christe. Whereof Paule saith:
When we were dead by synnes,
he quickned vs togyther wyth
Christe (by grace are ye saued) &
raised vs vp together with him,
and made vs to syt together w
hym

Ephes. ii.

him amonge them of heauen, in
Christe Iesu. And agayn: Ye are Colos. ii.
buried with him throughe bap-
tisme, in whome ye are rysen a-
gayne throughe faythe, that is
wroughte by the operacyon of
God, whiche raysted hym frome
Deathe. And ye when ye were
Dead through synne, and through
the vncircumcision of your flesh,
hath he quickened with him, and
hath forgiven vs all our trespas-
ses. For as Christe hath drawne
al them that beleue in him togi-
ther with him selfe into his Deth
and burial: we are buried (saith
Paule) together wyth hym by Rom. vi.
baptisme for to dye: euē so vere-
ly hath he drawen with him selfe
them into his resurreccō, so that
as many as are deade & buried
together with Christ, they haue
also rysen agayne with Christe:
Whether we lyue (sayeth he) or Rom. viii.

E. i.

we

we dye, we are the Lordes. For
Christe therfore died and rose a-
gayne, that he myght be Lord
ouer the deade and quicke. But
thou wylte saye howe haue we
rysen againe with Christ, which
do yet notwithstanding lyue in
this mortal body, and nedes we
must dye. We sayde afore, that
nowe we are occupied in y most
highe matier of our saluacion.
Wherfore we muste bring forth
not mans dreames, but the wytn-
essynges of God. Let vs heare
therfore Christes owne sermon
of this matter. As Moses (saith
he) lyfted vp the serpente in the
wyldernes, even so must y sonne
of man be lyfte vp, that who so-
euer beleueth in him, perishe not,
but haue euerlastyng lyfe. And
Paul: Yf thou knowledg with
thy mouth that Iesus is y lord,
and dost beleue in thy herte, that
God

John. iii.

Roma. x.

God rayſed hym bp fro deaſh, &
ſhalte be ſaued. For notwithstanding
Dinge that after the reſurreccion
of Chriſt, we are yet mortall me
in earthe, and ſubiecte to all ad-
uerſities, yet by faythe, I ſaye,
by faith in Chriſt we ar ſo made
partakers of his reſurrection, y^e we ſhall
fiſt vnto vs truly doth belong riſe aga
the ryght of reſynge from death
vnto euerlaſtynge. bleſſednes in
the laſt daye. For fayth doeth fa-
ſten vs, and as I myght ſo ſaye
doth incorporate vs to Chriſte.
Sens therfore y^e Chriſte in who
we are incorporate is riſen, it ca
not be, that we ſhoulde not ryle
with him. For as touchynge it y^e
as yet we do die, and our bodies
do rotte in the earthe, yea or be
brent with fire, ſhoulde thys be
any let to our reſurrection? For
ſothe, God, whiche when as yet
there was nothyng, could make

thys so greate a woork of thys
worlde, coulde he not also fynde
againē y body which was made
befoze, yea though it wer turned
into dust, in y earth, or the sea, &
cal it agayne vnto life. God doth
cal those thynges which are not,
y they maye bee, & can he not the
call againe those thynges which
seme to haue perysshed. Hath
he not set furth vnto vs in euery
lytle grayne the ymage of our re
surrectiō. Except y wheat corne
(saith Christ) fal into y ground
and dye, it bringeth forth no
fruit. And Paule sayeth. Thou
foole, y whiche y sowest, is not
quickenēd, excepte it dye. And
what sowest y. Thou sowest
not y body that shalbe, but bare
corne, as of wheate, or some o
ther: but god gyueth it a body at
his pleasure, to euery seade his
own body. Which of vs can see i

John. xii.

1. Cor. xv.

a corne of a Beare so greate a
boughe of a tre, as groweth out
of it, beyng layed in the ground.
Who cā see in a grain of corne so
great a stalke & an eare as y^e rea-
pers do reape. Man doth not se,
but God seith, which also wor-
keth these. And shuld he rayse vp
a dead grayne o^r seade, & not a
man. For not onlye that he can,
but y^e he wil also raise vs from y^e
Deade, he hath not only testified
by y^e resurrection of Chziste his
Sonne, but also by manye other
ar gumentes, p^romyse, & mira-
cles, which wet long now to re-
pete. The resurrection of y^e Dead
truly is by scriptures so certayne
& sure, y^e is also comely reherced
in the common confession of our
fayth. Wherfoze there is nothig
more surely to be holden, then y^e
throughe Chziste the righte and
gloze of the Resurrection from

the deade vnto euertlastyng blef-
fednesse belongeth euen vnto vs.
Furthermoze when we beleue y
we through Christe shall ryse a-
gayne, this faith canne not be y-
ble in vs, but euen now, whyles
yet we are in this mortal body it
doth thinke vpon the resurrection.
For as in the yong plantes it do-
eth furthwith appere what the
frutes wylbe, and in the wittes
of chyl dren it is anone shewed
furth what thinge is to be looked
for of them, euen so in the godly
the resurrection that is to come
doeth begyne to bringe forth
his frute whyles that we do yet
lyue in the earth. Moses was
appoynted of god to be y deliue-
rer and law gyuer to Israel. But
he dyd not onelye then execute
this offyce, when he brought the
people oute of Egypte, but the
appoynement of this office that
he

he shoulde take in hande beganne
euen then also to worke in Mo-
ses, when as yet he being a child
(if we wyl beleue Iosephus) he
threwe downe the crowne roiall
of the kyng of Egypt, trode it un-
der his fete: When as he slewe
the Egipcian that dyd wrong to
the Israelite, when he laboured
to agree the Israelites whiche
stroue together, and when he did
deliuer the daughters of y^e priest
of Madian from the wrong of y^e
shepeherdes. These trulye were
the begininges of his office y^e he
shoulde haue. David was chose
kinge of Israel. But this electi-
on was not idle in David untill
that time that after the death of
Saul he was openly called to
be kinge of the people. But Da-
uid euen then began to take vpon
him lyke a kyng, when as in the
kepyng of his shepe he slewe a

E.iiii.

Years

Beare and a Lyon, and when wth
a bolde stomacke he set vpoⁿ Go-
lathé and slewe him. So y^e faith
of the resurrection shal not onely
practise his power in rayseynge
oure bodyes vnto euerlastynge
lyfe in the last day: but yf y^e true
faith be in vs, euen in this lyfe
also doth it shew forth y^e strēgth
that it hath: And first it holdeth
vs vp in al y^e aduersities of this
lyfe, yea euen in the myddes of
Death. For if we shal ryse agayn
into euerlastynge lyfe, the which
thing we know by faith that we
shall do, what disaduauntage (I
praye you) what euill happe can
aduersities yea or deathe it self,
bringe vnto vs? I praye the, if a
man shoulde put of frome the a
fylthy garmente, to put on vpon
the and clothe the with a kinge-
ly aparel, wouldest y^e cal y^e takinge
of the fylthy apparel from y^e dis-
aduan-

aduantage, or euell lucke, or rather shouldest not þ call it great profit. To suffer aduersity i this world & at length to dye, surlye they be nothing els, then a putting away of an old & filthy garment, þ thou maiest take vnto þ a most gorgius garment. We do know (saith Paul) þ if our earthly manciõ of thys dwelling wer destroyed, we haue a building of god, an habitacion not made w handes, but eternall in heauen. For therfore sigh we, desiringe to be clothed with our mansyon which is frõ heauē. Wherefore, whē by fayth we do thinke vpon our resurrectiõ frõ deeth thow þo Christ, it can not be but that we shal get þ vitory, not only ouer al þ afflictions of this world, but also of death & hel. Moreover þ same faith of þ resurrectiõ doth begin or exercise in vs the newe life,

ii. Cor. v.

A newe
lyfe.

lyfe, worthy the Resurrection,
that forsakinge all vngodlynes
and vnrighuousnes we may fo-
lowe all kyndes of heauenlye
vertues. For verely excepte the
newnes of lyfe dothe folow the
faythe of the resurrection, it is a
playne argument that the fayth
is deade. And what is there
that should be a lyue in a manne
when as hys faythe lyueth not,
whiche is the lyfe of the Iuste
manne. For the Iuste (saith he)
lyueth by faythe. Wherefore in
this aboue all thinges muste we
most chiefly labour, that we do
shew forth our true faith of the
resurrection by good woorkes,
and beinge yet in the earthe we
maye lyue an heuenly lyfe. For
true righuousnes is broughte
and gyuen vnto vs by the re-
surrection of Christ in such sort,
that god doth iudge vs for Christi-
nes

His sake Just and holy in dede:
Howe then could this stand to-
gether, that we despyse and
defilyng that rightuousnes of
Christe, shoulde lyue in vnrigh-
tuousnes? The resurrection of
Christe hath called vs backe
from deathe, to lyfe, and euerlas-
tinge blessednes. What nowe
is more vile, yea what is more
pernicious, then forsaking life,
to make himselfe bonde againe
to deathe, and euerlastyng mis-
chyeffe. He whosoever it be
that foloweth synne dothe gyue
himselfe to deathe, and euerlas-
tinge destruction. For the re-
warde (saythe he) of synne is
deathe. In the policy of Moyses Rom. vi.
it was mosse straitly commaun-
ded that no manne continuinge
the daies of the feast of the passe-
ouer should eat leauened bread.
He that eateth (saythe he) leaue- Exod. xii.
ned

1 Cor. v.

ned breade, his lyfe shall perythe
out of the congregacion of Isra-
ell, aswell of Straungers as of
Dwellers in the lande. This law
precheth vnto vs, that after that
Christ who is oure passe ouer is
risen from Deathe, it is lawfull
for no man to haue felowshippe
either with vncleane and vngod-
ly menne, eyther elles to leade
an vncleane lyfe, or a lyfe leaue-
ned with sinnes. Purge ye saith
Paule the olde leauen, that ye
maye be newe Doughe, as ye are
vnleauened for Christe our pas-
cale lambe is offered vp for vs.
Therefore let vs kepe holpe Daye
not with old leauē, neither with
the leuē of malitiousnes & wicked-
nes, but with the swete breade
of purenes and trueth. For they
that do stil go forwarde in their
wickednes and Iniquitie those
men (horrible it is to say) do for
asmuche

asmuch as in them lyeth, crucify
Christ againe, and do deny that
he is rysen from deathe. For the
resurreccion of Christe is Denied
not only with mouthe of the ad-
uersaries of oure relygion, but
also of the vngodlye by their de-
des and woꝝkes whiche do lyue
amongest vs are called christi-
ans. For wher as Christ by his
deathe toke awaye synne and by
his resurreccion brought againe
rightuousnes, nowe from hence
forthe to synne and to despyse
ryghtheousnes what els is it, the
to cal Christ againe vnto death,
and euen to fyght againste hys
resurreccion. And beholde here
the cursed wickednes of those
menne whyche do yet folow the
lustes of synne. Christe truely by
his resurreccio brought to passe
that we shoulde be chosen to be
þ childzen of God, & the inheri-
tours

colours of all the heavenly goods.
But our synnes do cause that
we become the chylidren of the
Deuell and the enherytours of
euerlasting fyre. What is there-
fore more horrible, what more
cursed, then to rage in such a ly-
bertie of synne, that thou doest
not only vtterlye cast away the
choosing wherwith God choseth
the, but also thou gyuest ouer
thy selfe into the household of the
Deuill, that thou mayst with hye
Angels peryshe euerlastinglye.
For after that Christe is risen
fro deathe and we be engrafted
into his death, we are no longer
oure owne men, but his, whiche
by hye deathe and resurrection
hath deliuered vs from deathe
into lyfe. Therfore we muste o-
bey Christe, and not synne. We
are buryed (saythe paule) with
him by baptysme for to die, that
lyke

Roma. vi.

lyke wyse as Chryſt was raiſed
from death by the glory of the
father, euen ſo we alſo ſhoulde
walke in a new lyf: And againe.

For as touching that he died, he died
concernynge ſinne ons, and as touching
that he lyueth, he lyueth vnto God.

Lyke wyſe Imagin ye alſo, that ye are
deade concernynge ſynne: but are alſo
vnto god throught Chryſt Jeſu our Lord.

And againe. If one be deade for al, then
all were deade, and he died for vs all,
that they whiche lyue, ſhould not hence-
forthe lyue vnto them ſelues, but vnto
hym whiche died for them, and roſe a-
gayne. And in an other place. If ye

be then riſen agayne with Chryſte, ſeke
thoſe thynges whiche are aboue where
Chryſt ſitteth on the right hand of god.
Set your affection on thynges that are
aboue, and not on thinges whiche are
on the earthe. And what are thoſe
thinges on earthe whiche are to
be auoyded, and thynges that
are aboue to be ſought for. Mor-
tiſy (ſaith he) your earthly members, for-
nication, vncleanes, vnnatural luſt, euil
cōcupiſcence, & couetouſnes, wrath, fer-
ſenes

ii. Cor. v.

Coloſ. iii.

lenes, manerlynes, curtes speaking, & thy speaking, & put on tender mercy, kindnes, humblenes of minde, meeknes, softnes, & what so euer other godlye vertue ther is. for if we do these thinges we shal not only cōfesse in wordes & comon sayinges y^e Christ in his owne parson is risen againe, but also we shal testify y^e he also is risen againe in vs, & y^e he liueth in vs, yea & that al the righte of Christes resurrection doth belong vnto vs, so that we may not onli ouer cum afflictions & death in this worlde, but that we may also get euerlasting blessednes in the worlde to comme, by y^e resurrection of Iesu Christ oure Lord, which is together wth y^e father & the holy gost god to be praised for euer & euer So be it.

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